A PHILOSOPHICAL DIALOGUE CONCERNING DECENCY.

TO WHICH IS ADDED

A Critical and Hiſtorical DISSERTATION on Places of Retirement for neceſſary Occaſions,

TOGETHER

With an Account of the VESSELS and UTENSILS in uſe amongſt the Ancients, being a Lecture read before a Society of learned Antiquaries.

Quid verum atque decens curo, & rogo, & omnis in hoc ſum.
Horat.

Nos autem naturam ſequamur, & ab omni, quod abhorret ab oculorum, auriumque approbatione, fugiamus. Cic. Offic.

By the AUTHOR
Of the DISSERTATION on BARLEY WINE.

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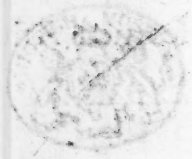

A DIALOGUE CONCERNING DECENCY.

PHILOPREPON and Eutrapelus, two Gentlemen of very good ſenſe and a great deal of learning came laſt May to my houſe in the country to ſpend ten or twelve days with me. One evening we went for a walk to paſs away a couple of hours before Supper. As we were returning, and about two miles from my houſe I was violently ſeiz'd upon an open down, where there is a publick road, with the gripes attended with a neceſſity of going to ſtool. Oh theſe horrid gripes! (ſaid I) they plague me every day of my life. I wiſh I was now at home; that I might eaſe myſelf in the neat apartment I have lately made in my garden; for I hate to do ſuch things in publick, and I think, Philoprepon, I have heard you ſay that you cannot even make water if you think any one looks upon you --- Very modeſt indeed! (ſays Eutrapelus) ſurely, Gentlemen, the neceſſities of nature muſt be attended to; and nature requires us to empty, as well as it does to fill. And therefore I do not ſee why we ſhould give ourſelves any uneaſineſs, when we are ſeen to do one, more than when we are ſeen to do the

other, eſpecially if the neceſſity is urgent. Well (ſaid I) Gentlemen, I cannot hold *out*, or rather I ſhould ſay, hold *in* any longer. If you will walk gently on, I ſhall ſoon overtake you. My buſineſs will ſoon be done, for, as they ſay in the ſchools, *nihil violentum eſt diuturnum*. As they were going on, ſays Philoprepon, our friend's gripes muſt be extremely bad, if they can hinder his joking: but pray, Eutrapelus, with reſpect to what you juſt now ſaid, let me aſk you one queſtion or two. Don't you think that *decency* is founded in nature? And don't you obſerve that there is a deſire in almoſt every one of retiring from company to do ſeveral things, which are not only lawful, but neceſſary? which deſire ſeems to me to be a natural inſtinct or (perhaps to ſpeak more properly) a *dictate* of *nature*, and the ſhame of doing ſuch things in publick, or before other perſons is a *natural* ſhame, what nature and reaſon produce in us. You perhaps, Eutrapelus, (pardon me) may have got the better of this; but you muſt, I think, allow that there are ſuch things, as *natural inclinations*, and *natural averſions*. Some men may indeed have ſo far conquer'd theſe, that they ſeem never to have been poſſeſs'd of them: and for this reaſon they are apt to conclude that they are not *natural*. --- Very fine reaſoning indeed! (ſays Eutrapelus) According to you, Philoprepon, *nature* requires a man to be aſham'd of what *nature* abſolutely forces him to do. This is an odd way of talking ſurely.

By this time I was juſt got up to them, and Philoprepon immediately ſaid to me --- your accident, Sir, has almoſt led Eutrapelus and me into a philoſophical diſpute. He and I ſeem to differ about the foundation of *modeſty*, or *decency*, or more properly *ſhame*, which I think is truly founded in *nature*. Pray (ſays Eutrapelus) ſtate the caſe right. I am very far from denying that modeſty is founded in *nature*, or that it is a virtue;

nor

nor do I deny *ſhame* to be *natural*: for I take *ſhame* to be the *natural* conſequence of having done any thing in itſelf *ſhameful*; and whoever does any thing vicious and unreaſonable ought to be *aſham'd* of it. But the queſtion is whether *ſhame* on account of *indifferent* things is *natural*; or whether nature requires us to be aſham'd of any thing, but what diſcovers ſome bad principle in the mind of him who do's it, that is, what is really *ſhameful* in itſelf. Ought a man to be aſham'd of poverty, which he has not by his own vices brought upon himſelf? I think not -- If he has brought his poverty upon himſelf, it is his folly or his wickedneſs, which ſhould make him aſham'd, not merely his poverty conſider'd as ſuch. Or do you think that any man ought to be aſham'd on account of any natural deformity whatſoever? In my judgment he need not. And the reaſon is very plain, becauſe the deformity is *natural*, and therefore could not by any means be avoided by him who has it; and ſo is no token or indication of any bad or vicious principle.

That ſuch a kind of *ſhame*, as I am ſpeaking of, that is, a ſhame of doing or being ſeen to do, what is not ſhameful in itſelf, is not natural, appears from the different cuſtoms and manners, which we read of, in different nations and countries. In ſome places men are not in the leaſt aſham'd of doing ſome things in publick, which to do ſo in other places would be reckon'd monſtrouſly indecent, nay would be follow'd with ſome ſevere puniſhment. I have read in ſome or other of the ancient Geographers of a people call'd (if I remember the name right) Moſſynians ſomewhere in Aſia, who were us'd to copulate in the publick ſtreets without any manner of ceremony.[1] And

1 They were a people, which inhabited near the Euxine ſea. Pomponius Mela calls them, *Moſſyni* — Xenophon, Strabo, Dionyſius, Diodorus Siculus, and Apoll. Rhodius call them *Moſſynoeci*. They had their name from

they were not the only nation in the world, who did the ſame, tho' I cannot at preſent recollect the names of any other. [1] And you know there was a conſiderable ſect of philoſophers, very ſhrewd ones too, who ridicul'd all this kind of modeſty and ſhamefacedneſs, which you ſtand up for. [2] Crates, who was

from their dwelling in wooden towers. So Strabo tells us. Πυργίοις οἰκοῦσι, διὸ καὶ Μοσυνοίκους ἐκάλουν οἱ παλαοὶ, τῶν πύργων μοσύνων καλουμένων. L. 12. p. 549. edit. Caſaub. and ſo Dionyſ. deſcribes them — καὶ οἱ μόσσυνας ἔχουσι Δουρατέους — Perieg. v. 766. where Euſtathius obſerves ἀπὸ μοσύνων ὅ ἐστι πύργων. As to the indecency mention'd by Eutrapelus, it is taken notice of by ſeveral authors — Xenophon's army had experience of it. Ἐζήτουν δὲ καὶ ταῖς ἑταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς συγγενέσθαι· νόμος γὰρ ἦν σφισι οὗτος. Anab. L. 5. p. 392. edit. Hutchinſ. and ſo Apollon. Rhod. L. 2. 1025.

Οὐδ' εὐνῆς αἰδὼς ἐπιδήμιος, ἀλλὰ σύες ὡς
Φόρβαδες οὐδ' ἠβαιὸν ἀτυζόμενοι παρεόντας
Μίσγονται χαμάδις ξυνῇ φιλότητι γυναικῶν.

Pompon. Mela ſays of them, *promiſcuè concumbunt & palàm.* L. 1. c. 19. Diod. Siculus's account of them is, ταῖς μὲν γυναιξὶν πλησιάζειν ἁπάντων ὁρώντων. L. 14. p. 260. edit. Rhodom.

1 Eutrapelus is in the right in ſaying, there were other nations beſides the Moſſynians who made no ſcruple of copulating in publick. The Maſſagetae did the ſame as we learn from Strabo. Γαμεῖ δ' ἕκαστος μίαν. χρῶνται δὲ ταῖς ἄλλων οὐκ ἀφανῶς· ὁ δὲ μιγνύμενος τῇ ἀλλοτρίᾳ τὴν φαρετρὰν ἐξάρτυσας ἐκ τῆς ἁμάξης φανερῶς μίγνυται. L. 11. p. 513. Herodotus gives the ſame account of them, L. 1. c. ult. The Namaſones alſo a people in Africa ſeem guilty of the ſame indecency according to the laſt quoted author. γυναῖκας δὲ νομίζοντες πολλὰς ἔχειν ἕκαστος ἐπίκοινον αὐτέων τὴν μίξιν ποιεῦνται. L. 4. c. 172. and Sextus Empiricus tells us that ſome of the Indians practis'd the ſame — καὶ τὸ δημοσίᾳ γυναικὶ μίγνυσθαι καί τοι παρ' ἡμῖν αἰσχρὸν εἶναι δοκοῦν παρά τισι τῶν Ἰνδῶν οὐκ αἰσχρὸν εἶναι νομίζονται· μίγνυνται δὲ ἀδιαφόρως δημοσίᾳ. Pyrrhon. Hypot. L. 3. c. 24. p. 152. ed. Gen. 1621.

2 The Cynick ſect was founded by Antiſthenes a ſcholar of Socrates, as we learn from many of the Ancients. Some think it had this name from the place in Athens where Antiſthenes kept his ſchool, call'd *Cynoſarges.* This Diog. Laert. has taken notice of, L. 6. ſeg. 13. But others think this name was given that ſect becauſe they made no ſcruple, any more than dogs do, of copulating in the publick ſtreets. Thus Lactantius ſays, *Quid ego de Cynicis loquar? quibus in propatulo coire cum conjugibus mos fuit. Quid mirum, ſi à cani-*

one of them, and Hipparchia his wife consummated their nuptials in a public portico at Athens, who were both of them remarkable for their good sense and understanding.[1] And I am sure you must both of you remember Diogenes's argument for the lawfulness of doing in publick any thing in itself lawful. *It is lawful for a man to eat his dinner, therefore it is lawful for a man to dine in the streets.* So, *It is lawful for a man to enjoy his wife, therefore it is lawful for him to enjoy her in the streets.* --- I do not indeed think this argument a good one; it is a mere sophism, what the Logicians call *à dicto secundum quid ad dictum*

canibus, quorum vitam imitantur, etiam vocabulum nomenque traxerunt? De falsa sapientia. c.15. For my own part, I imagine, the name *Cynic* was fix'd upon this sect, because the whole conversation and behaviour of the philosophers, who were of it, was doglike, impudent, surly and morose. As Aelian says of Diogenes that no one car'd to keep him company, ἀλλὰ τὸ τρόπου ἐλεγκτικὸν, καὶ ὅτι ἦν πρὸς τὰ πραττόμενα καὶ λέγομενα δυσάρεστος. Var. Hist. 13. 26. The argument us'd for indecency by Diogenes, and mention'd by Eutrapelus we have in his life written by Diog. Lib. 6. 69.

1 — We have the lives of Crates and Hipparchia in Diogenes Laertius, L. 6. and from him we learn, that Hipparchia was a young Lady of good fortune and fashion, aud might have been marry'd to several Gentlemen of wealth, honour and beauty. But she being us'd to attend the lectures of Crates absolutely fell in love with him, tho' he profess'd poverty, and was besides humpback'd. Against the pressing advice of her friends, and Crates's own perswasion too, who told her of his poverty and show'd her his humpback, she would be marry'd to him; and she thereupon became Cynic, wore the garb of these philosophers, and entred into all the indecencies of the sect, doing in public whatever her husband desir'd. *Tantum Philosophia potuit!* — Besides Diogenes Laertius, Apuleius has given us an account of their impudence. *Ducit Cynicus in porticum. Ibidem in loco celebri coram luce clarissima accubuit, coramque virginem imminusset, paratam pari constantia, ni Zeno procinctu palliastri à circumstantis coronae obtutu magistrum in secreto defendisset.* Florid. L. 2. The same fact is mention'd by several other ancient authors, whose testimonies it is not necessary to produce. This Lady became so thoroughly a Cynic, that Arian the philosopher calls her another Crates, γυναῖκα τίθης ἄλλον Κράτητα. L. 3. c. 22. p. 463. edit. Upton.

simpli-

ſimpliciter. It is much the ſame as if a man ſhould ſay, *it is good to eat beef, therefore it is good to eat beef in a fever*. Nor would I, Gentlemen, be thought a patron of ſuch monſtrous indecencies, as Diogenes and his ſurly followers practis'd, and vindicated upon theſe principles. I only mention their practice and their vindication of it, that you may ſee that all perſons have not been of the ſame mind in this point, nay that ſome men of great abilities, underſtanding and learning, ſuch certainly were Diogenes, Crates and many others, have ridicul'd and laugh'd at the kind of modeſty you were ſpeaking of. Surely this could never have been done, if this ſhame was properly ſpeaking founded in nature. One would think it impoſſible that wiſe and learned men ſhould argue againſt the plain dictates of reaſon, or ſhould ever endeavour to get rid of their natural inſtincts and inclinations. --- But let us now conſider another inſtance, in which I ſuppoſe you think this *natural ſhame* (as you call it) is concern'd, and that is *nakedneſs*. And here you will ſee whole ſects and nations againſt you. I have read ſomewhere of a ſect of Chriſtians, call'd *Adamites*, who were ſo far from thinking nakedneſs indecent, or being aſham'd of it, that they thought, that, whenever they approach'd the divine being, they ought to pull off every rag of their clothes, men and women together, and appear ſtark naked. [1] Whether they endeavour'd to prove this to be right

1 *Adamites*, or *Adamians* are a ſect of Chriſtians mention'd by Epiphanius, who liv'd in the 4th Century. He ſays they were call'd *Adamites* from one *Adam* the founder of them. But I rather think with Monſr. Bayle that they were ſo call'd from the firſt man, the father of all mankind, who (as we learn from Moſes) was naked, till he fell. They ſaid, that as Chriſt had deſtroyed and taken away the guilt of ſin, they were reeſtabliſhed in the firſt ſtate of original innocence, and ought to follow Adam, who in that ſtate was naked as well as his wife. Their place of worſhip they called *Paradiſe*. I muſt do them the juſtice however to ſay that they were only naked, when they attended upon publick worſhip, as St. Auſtin ſays, *Nudi itaque*

from ſcripture or no, I cannot ſay, nor do I know in what author I have read of them --- But what need I mention a particular ſect, when we all know that there are ſome whole nations in the world, where no parts are ever conceal'd, and when one ſex ſees the other, it is no more to them than it is to us in theſe countries to ſee a hand or face. No one is aſham'd for being ſeen naked and no one becomes more rude for ſeeing another ſo. And certainly with reſpect to ourſelves, cuſtom has a very great influence, for *nature* no more requires that a womans legs ſhould be cover'd than a man's; and therefore it can be no dictate of *nature* that a lady ſhould be aſham'd, if ſhe diſcovers as high as her calf, which every modeſt woman in England is.

Beſides, let this further be conſider'd how it comes to paſs that the ſame thing in the ſame country is in one century reckon'd indecent and immodeſt, which in another century carry's no appearance of immodeſty in it. In one century our Engliſh Ladies conceal not only their breaſts but their very necks, and if a Lady's handkerchief is by chance unpinn'd, and part of the rotundity ſeen, there is immediately a ſtrange bluſhing, as if ſhe had been guilty of a notorious crime; now in another century the ſtays are made low, and the whole ſnowy boſom is laid o-

itaque mares faeminaeque conveniunt, nudi lectiones audiunt, nudi orant, nudi celebrant ſacramenta. De haereſ. 31. Some accus'd this ſect of great debauchery, but others have aſſerted that they practis'd great continence. I will not attempt to ſettle this point; however that be, they did not come up to the impudence of the *Picards*, ſo call'd from one *Picard* who founded a ſect in the beginning of the fifteenth century, that always whether at home, or abroad, went naked. There were many of them in Bohemia, ſee Bayle Dict. v. Picards — I might mention alſo an heretical ſect in the 14th century who adher'd to the doctrine of *nakedneſs*, and were called *Turlupins*. It is very ſtrange and ſurprizing that this ſcandalous indecency ſhould have been ſo often renew'd amongſt Chriſtians, when the Goſpel ſo ſtrongly inculcates modeſty and chaſtity.

pen *ad umbilicum fere*, pray does nature make that immodeſt, or indecent in this reign, which the modeſt and virtuous practis'd in the laſt? Or can that be indecent in itſelf now, which was very decent only five and thirty years ago? This cannot I think well be imagin'd. And I believe there was as little fornication when more fleſh was diſcover'd, as there is now. And without intending any reflexion upon my pretty countrywomen, I do not doubt, but the naked laſſes in thoſe countries, where they *ſhow all*, live in a ſtate of uncorrupted virginity, till they are marry'd, as commonly as ours do, who will not ſhow even their ancles. But let us, Philoprepon, take the caſe which introduc'd this diſcourſe. Our Ladies in England are aſham'd of being ſeen even in going to, or returning from the moſt neceſſary parts of our houſes, as if it was in itſelf ſhameful to do even in private, what nature abſolutely requires at certain ſeaſons to be done: whereas I have known an old woman in Holland ſet herſelf on the next hole to a Gentleman, and civilly offer him her muſcle ſhell by way of ſcraper after ſhe had done with it herſelf. Thus you know it is no indecency for a *man* in the ſtreets, and even before women, to turn his face againſt the wall, and do what it would be reckon'd very immodeſt in any Lady to do, how loaded and uneaſy ſoever ſhe might be. Now if this ſhame or modeſty be founded in nature, why ſhould not a man be aſham'd of ſuch a thing as well as a woman. I believe the Moſſinians (whom I before mention'd) both men and women made no ſcruple of eaſing nature both ways in the publick ſtreets [1]. And

1 What Eutrapelus here imagines of the Moſſinians ſeems confirm'd by Xenophon, who tells us, that they were wont to do in publick, what others do in private, and to do in private what others do in publick. Anab. L. 5. p. 393. Εν τε δὴ ὄχλῳ ὄντες ἐποίουν, ἅπερ ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως ἢ σὺν ἀλλήλοις· μόνοι τε ὄντες ὁμοίως ἐπῃσχύνοντο, ἅπερ ἂν μετ' ἄλλων ὄντες. And Apollon. Rhod. tells us the ſame of them.

Ooze

there is certainly very little regard had to this kind of decency in thoſe places where they eſteem it a part of noble liberty to diſcharge where and before whom they pleaſe. This you know is truly the caſe at Venice [1]; and I'm ſure you both remember the proverb which other Greeks made uſe of by way of ridiculing the inhabitants of Corcyra, now call'd Corfu -- Ελεύθερα Κέρκυρα, χέζȣ ὅπȣ θέλεις [2]. Corcyra is free, eaſe nature where you pleaſe.

This is a liberty I find you take to be unnatural: I do indeed (ſays Philoprepon) think it ridiculous for men to boaſt of ſuch a liberty, and unnatural to make uſe of it, but in caſes of extreme neceſſity --- I am not (reply'd Eutrapelus) for ſuch an unbounded liberty myſelf; it is what men of *looſe* characters would abuſe; nor ſhould I like to walk the ſtreets of ſo free a ſtate --- But pray do not theſe inſtances prove that the averſion

Οσσα μὲν ἀμφαδίην ῥέζειν θέμις ἢ ἔνι δήμῳ
Η ἀγορῇ τάδε πάντα δόμοις ἔνι μηχανοῶνται
Οσσα δ' ἔνι μεγαροῖς πεπονήμεθα κεῖνα θυράζε
Αψεγέως μεσσῇσιν ἔνι ῥέζȣσιν ἀγυιαῖς. L. 2. v. 1020.

1 "At Venice you ſee the ſtreet, pillars and ſteps of thoſe fine portico's "perpetually delug'd with an inundation of urine, with ſirreverences ſwim-"ming in it like ſo many floating iſlands. This naſty ſight is ſo far from "being diſagreable to the inhabitants that they account it part of their "boaſted liberty to evacuate thoſe ſuperfluities of nature, when, where and "before whom they pleaſe. This is ſo true, that the Doge himſelf and his "attendants in going to St Marks Church, are regal'd with the ſight and "ſmell of thoſe ordures all the way from the gate of his apartment along "the great ſtairs of his palace to the very Church door. This account is "given by Mr Blainville in his travels tranſlated by Dr Turnbull.

2 This proverb is to be found among Eraſm. Adag. under the title *Libertas* --- It is alſo taken notice of by the learned Dr Bentley in his Phileleuth. Lipſ. p. 1. p. 46. who calls it a *ſlovenly freedom*, which the reſt of the Greeks laugh'd at.

which appears in many perſons to make the diſcharges we ſpeak of in publick is not founded in *nature*, and that it is no dictate of *nature* to retire upon ſuch occaſions in private, I mean of *nature* ſo far, as to produce obligation, which I apprehend to be your opinion. For I will allow you, Philoprepon, that it is in ſome ſenſe *natural* to make proper places for retirement, or to have portable veſſels for ſuch diſcharges, becauſe it may be call'd a *natural* deſire that, what is offenſive to ourſelves, may be removed, or put at a diſtance from us --- If men were not to retire upon theſe occaſions, the company, if there was any, muſt neceſſarily be offended, and we ourſelves ſhould for a long time together be offenſively reminded by our ſmell, what we had been doing, which would be a thing very unwholeſome as well as diſagreable. This was the reaſon why the Jews were order'd, when in camp, if they wanted to eaſe themſelves, to go out of the camp and dig a hole for that purpoſe and then cover it [1], The great legiſlator did all he could to keep that naſty people clean. But I can beſides this, mention another foundation of this retirement, which may alſo be call'd *natural*, and that is, that man is really a proud animal, and cannot bear any thing, which ſeems to derogate from the dignity of his nature, and is therefore averſe to do any thing in publick, which betokens infirmity and mortality. He is therefore always for having his excrements remov'd out of the ſight of others as well as of himſelf --- for it is as it were a reproach to his nature that food ſo agreable to the taſte, and oftentimes to the ſight, ſhould become ſo filthy

1 "Thou ſhalt have a place alſo without the camp whither thou ſhalt go "forth abroad, and thou ſhalt have a paddle on thy weapon and it ſhall be "when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith and ſhalt "turn back and cover that which cometh from thee." Deuteron. 23. 12, 13.

and

and naſty by going only thro' his body [1]. And therefore we may obſerve that the Ladies are greatly more aſham'd of being thought to do ſuch things, than the men are; as of the two ſexes the female certainly is the more proud --- And I really believe, that ſuch filth and ordure proceeding from our lower parts is the reaſon why St. Paul in one of his epiſtles calls them, I think, *uncomely* parts, and *leſs honourable* [2] --- for ſurely they are to the ſight as comely as any other --- Well then, as far as this pride in man may be judg'd *natural*, ſo far may the ſhame we ſpeak of be thought *natural* too --- But if this pride be not *natural*, yet as it is in man, it may be the foundation of the ſhame we talk of. I will add one thing more to the purpoſe, and that is, that we may ſay that *nature* teaches us to retire upon theſe neceſſary occaſions in the ſame ſenſe that St. Paul ſays, *nature* teaches us that if a man *has long hair it is a ſhame to him* [3], where by *nature* I cannot ſuppoſe the Apoſtle means the *law of nature*, but a *confirm'd cuſtom* which has made long hair appear indecent in a man. It ſeems to be exactly the ſame with reſpect to the

1 This opinion that human ordure is a proof of human infirmity, is illuſtrated by a paſſage in Plutarch, who tells us that when a certain Poet in his great encomiums upon Antigonus call'd him the *offſpring of the Sun* and a *God*, Antigonus ſaid, *his cloſeſtool bearer knew better* ---- Αντίγονος ὁ γέρων, Ερμοδότου τινὸς ἐν ποιήμασιν αὐτὸν ἡλίου παῖδα, καὶ θεὸν ἀναγορεύοντος, οὐ τοιαῦτα μοι (εἶπεν) ὁ λασανόφορος σύνοιδεν --- Iſ. & Oſir. p. 360. Francof. 1620. This is the reaſon why a newly created pope is put in a chair without a bottom to it ---- that he may be reminded that he is mortal. See Platina in his life of Pope Joan, his words are "ſentio ſedem illam ad id paratam eſſe, ut qui in tanto "magiſtratu conſtituitur ſciat ſe non Deum ſed hominem eſſe; & neceſſi-"tatibus naturæ utpote egerendi ſubjectum eſſe."

2 1 Corinth. 12. 23, 24. *Thoſe members of the body which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſs?*

3 1 Corinth. 11. 14.

caſe

caſe before us. The cuſtom of the country we live in has made things ſeem indecent, which are not ſo in their own *nature*. --- I think what I have ſaid ſufficiently accounts for men's firſt retiring for the purpoſe of eaſing nature; and ſhews that we need not call this deſire *natural* in Philoprepon's ſenſe of the word: nor does it really appear to me, that there is a *natural* obligation, or that it is a dictate of the law of *nature* to do theſe things in private --- I muſt however aſk pardon of our good friend the Dr. here for pretending to interpret St. Paul, when he is by, who has ſtudy'd the new teſtament ſo thoroughly, and I wiſh he would tell us his opinion, whether I have given the true ſenſe of the two paſſages in that Apoſtle, which I juſt now mention'd. What you have ſaid of both thoſe paſſages (reply'd I) is agreable to the judgment of ſome of the moſt learned commentators; I could tell you ſome other opinions about them; but I would rather have the ſubject of *decency* continu'd, which is not affected by any interpretation of thoſe texts.

If you have ſaid as much as you think proper, Eutrapelus, upon this head, I hope Philoprepon will favour us with his opinion upon it, or rather his arguments for it; for I know his opinion already --- If I am not miſtaken, Philoprepon thinks that the deſire which ſeems common in men of being retir'd from company to do ſeveral things, which are in themſelves neceſſary or lawful, is truly *natural* --- not *natural* becauſe it is *natural* to remove what is offenſive to our ſenſes, or becauſe it is ſo univerſally practis'd that the contrary would ſeem *unnatural* --- but it is a *natural* deſire, as truly as a deſire to do good to others, or as the love of our offspring is *natural* --- and that the law of nature dictates ſuch a retirement -- v. g. That Crates and Hipparchia acted *unnaturally*, that they behav'd contrary to the dictates of *nature* when they conſummated their nuptials in publick;

which

which conſummation was undoubtedly a very lawful thing and quite agreable to nature, if done in private: ſo further, for a man (when he has an opportunity of retiring) to chuſe to eaſe nature in the publick ſtreets (as Diogenes would not ſcruple to do [1]) is a breach of that modeſty which nature dictates. But I aſk pardon, Philoprepon, for endeavouring to explain your opinion which you could have explain'd much better your ſelf. I cannot ſay indeed (ſays Philoprepon) but you have expreſs'd my meaning clear enough. I have been very well entertain'd with Eutrapelus's ſerio-jocoſe diſſertation upon *decency*, which I ſhall take the liberty to make a few remarks upon, and endeavour to confute his arguments --- That whole nations like the Moſſinians mention'd by Eutrapelus have been deſtitute of this ſhame, is (aſking Eutrapelus's pardon) not the leaſt proof that the ſhame is not *natural*; becauſe I could produce ſeveral authors who tell us of whole nations which have had *unnatural* cuſtoms, and in which men have generally run into practices, which all civiliz'd countries call *unnatural* and think ſhocking -- I have read ſomewhere of a place where it was common for women to ſerve up their own children at an entertainment [2] --- This I hope Eutrapelus will allow to be unnatural, and contrary to the dictates of *nature*. The ancient Perſians, I think, were us'd to lye with their

1 We are told in his life by Diog. Laert. ---

Ειώθει πάντα ποιεῖν ἐν τῷ μέσῳ.

2 Ariſtotle tells us of ſome ſuch nations in Aſia which he therefore calls ἀλογίστους, θηριώδεις, irrational and brutal -- Λέγω δὲ τὰς θηριώδεις (ſc. φύσεις) οἷον τὴν ἄνθρωπον, ἣν λέγουσι τὰς κύουσας ἀνασχίζουσαν, τὰ παιδία κατεσθίειν· ἢ οἵοις φασὶ χαίρειν ἐνίους τῶν ἀπηγριωμένων περὶ τὸν Πόντον, τοὺς μὲν ὠμοῖς, τοὺς δὲ κρέασιν ἀνθρώπων· τοὺς δὲ παιδία δανείζειν ἀλλήλοις εἰς εὐωχίαν ---- αὗται μὲν θηριώδεις. Ariſtot. Ethic. L. 7. c. 6. p. 52. edit. Lugdun. 1590.

own

own mothers [1]; and in ſome places the Ladies were allow'd to grant their favours to any ſtrangers who came into the country, and their huſbands found no fault with them [2]. And every one who has read the ancients knows, that the moſt unnatural of all crimes, for which a whole country once ſuffer'd the divine vengeance, was allow'd in ſeveral countries, and ſo far from being puniſh'd that it was not look'd upon as at all baſe or ſcandalous [3]. Human ſacrifices too you know were very common in more countries than one [4]. I dare ſay if I had time I could recollect many more ſhocking cuſtoms and practices which are, or have been in ſome parts of the world, that we ſhould all of us allow to be *unnatural*, that is, contrary to ſuch diſpoſitions, or inclinations which are truly natural, and which one would think muſt have been conquer'd with a pretty deal of difficulty ---- We ought not therefore, to argue from the practice of ſuch people ---- any more than we ought in the next place from the opinions of wiſe and learned men. Eutrapelus ſeem'd to lay great ſtreſs upon the ſentiments of Diogenes and his filthy followers, whom, if I remember right, he call'd *ſhrewd* Philoſophers. I'm

1 Jus eſt apud Perſas miſceri cum matribus. Minuc. Fel. c. 31. Diogenes Laert. ſays the ſame of the Perſian Magi. See his procem.

2 Euſebius tells this of the Gaetuli Præp. Ev. L. 6. c. 38. Among the Naſamones, as we learn from Herodotus, the bride was enjoy'd the firſt night by every one who was at the nuptial feaſt. L. 4. c. 172.

3 Sext. Empiric. tells us it was not eſteem'd baſe among the Germans, but a thing in common practice. Hypotyp. Pyrrh. L. 3. c. 24. And Xenoph. ſays there were ſeveral cities where this abominable crime was not prohibited. Εν πολλαῖς τῶν πολέων οἱ νόμοι οὐκ ἐναντιοῦνται πρὸς τοὺς παίδας ἐπιθυμίας. Laced. Reſp.

4 Particularly among the Gauls. Cic. pro M. Fonteio, c. 10. Caeſ. Bell. Gall. L. 6. c. 16. and among the Gallo-græci in Aſia. Liv. 38. 47. See a diſſertation on human ſacrifices in L'hiſtoire de l'Acad. des inſcr. & belles lettres, tom. 1. p. 57.

ſure,

ſure, Eutrapelus, you have read of opinions which are quite contrary to nature defended by men of great learning and ſagacity, and ſome unnatural vices have not only been practis'd but contended for, as juſtifiable by as wiſe and *ſhrewd* men as any of the Cynicks -- I had almoſt forgot to tell you that your favourite Diogenes himſelf practis'd coining [1] and I dare ſay ſtiffly enough defended it. He and his father were both baniſh'd for it. There is hardly any abſurdity to be thought of which has not been maintain'd by ſome learned men. But I'll inſtance only in *perſecution* --- Our good friend here, who has ſtudy'd all the controverſies in Divinity, has I dare ſay read ſeveral learned and elaborate treatiſes in defence of that vice, which is as unnatural as moſt. I am ſure, Eutrapelus, you will own that it is contrary to *nature* to perſecute our fellow-creatures for holding principles different from ourſelves in matters of mere ſpeculation. Indeed I do own it (ſays Eutrapelus) and I take it to be as unnatural, as it would be for me to knock down a man I ſhould meet in the ſtreets, becauſe my noſe is an aquiline and his is a flat one. Well then (ſays Philoprepon) I think we have advanc'd ſo far in our controverſy, that Eutrapelus's argument from the cuſtoms of nations, or the opinions of ſome learned and ſagacious men, is not to our purpoſe: for ſome nations, as well as private perſons of ſenſe and learning may have effac'd that modeſty and ſhame, which is agreable to nature, as we ſee is ſometimes the caſe with reſpect to humanity, and mercy which are undoubtedly *natural*. And therefore ſuch nations have been always eſteem'd brutal and ſavage by others, who were more civiliz'd: and if I remember the ſtory right, when Crates and Hipparchia

1 Diog. Laert. in the beginning of his life tells us this of him from an ancient writer. Suidas alſo ſays the ſame. v. Διογένης.

were about to conſummate their nuptials in the portico in ſight of many ſtanders by, a young man one of his own diſciples, who I ſuppoſe would have argu'd for the lawfulneſs of their impudence, could nevertheleſs not bear the ſight; it ſhock'd him and he thereupon threw a cloak over them. The young man's name I have forgot [1]. In this caſe you ſee nature recurr'd notwithſtanding all the philoſophy, or rather impudence, which Crates had taught him. And with reſpect to the point of eaſing nature I am ſure Eutrapelus himſelf whatever he may ſay *diſputandi gratia* would be greatly ſhock'd to ſee it perpetually done in publick by men and women, juſt as they had occaſion. It is contrary to nature and reaſon to do ſo, in as much as it is contrary to nature and reaſon to expoſe our ſecret parts to publick view. And that this is unnatural appears from the very name given to thoſe parts in almoſt all languages of the world — I ſhall only inſtance in Latin and Greek — They are call'd *verenda*, or *veretrum*, and *αἰδοια*, merely from it's being a thing ſhameful in itſelf to diſcover them [2]. The very names then of theſe parts ſhow the ſenſe moſt nations have of modeſty and decency — Now it is *natural* to hide our obſcene parts from pub-

1 The young man's name was *Zeno* as we are told by Apuleius in Floridis — ſee the quotation from him in the notes to page 5.

2 *Pudenda* quia pudet modeſtos nudare. *Verenda* vel *veretrum* quia natura veretur nudare — *Αἰδοια* quia *αἰδως* pudor naturalis vetat nudare — To this purpoſe it is very well expreſs'd in Petronius c. 92. *ea parte corporis quam ne ad cognitionem quidem admittere ſeverioris notæ homines ſolent* — many learned men have thought *cognitionem* wrong, and therefore ſome read *cogitationem* — But the true word is *conſpicionem*, which the tranſcribers did not underſtand, tho' it is uſed by Varro. L. 6. 2. *templum ſtatuunt augures conſpicione* — Then the paſſage is illuſtrated by what Origen ſays againſt Celſus, the tranſlation is thus — *mulierem numen concipere* per eas partes quas *conſpicere* nefas pudens vir ducat.

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lick view, it is *natural* to retire for the ſake of eaſing nature. And this is the chief reaſon for the Jewiſh Law, of going out of the camp for this purpoſe; for God gives this reaſon for his prohibiting ſteps to the altar that the prieſt might not diſcover his nakedneſs, as at that time they wore no breeches, tho' I cannot but ſay, that the reaſon mention'd by Eutrapelus may be another, which the great Legiſlator had in view, viz. the keeping that naſty people ſweet and clean [1] ---- In that ſyſtem of laws very great regard is had to modeſty and decency; and I would have it obſerv'd (becauſe it greatly confirms my opinion) that in whatever country decency is moſt regarded, wherever modeſty moſt flouriſhes, there you always ſee virtue of every kind moſt abound. Thus, you know, the Perſians never even made water in company, and avoided as much as poſſible the being ſeen either going *to*, or coming *from*, the proper places of retirement [2]. And they certainly had more virtue and integrity among them than any heathen nation upon earth. And the reaſon is plain why it ſhould be ſo, becauſe by this decency many temptations are avoided, which indecency expoſes men to --- To

1 Neither ſhalt thou go up by ſteps unto mine altar that thy nakedneſs be not diſcovered thereon. Exod. 20. 26.

2 Herodotus tells us that they neither made water nor vomited in company — σφι οὐκ ἐμέσαι ἔξεστι, οὐκὶ ἀφῆσαι ἄντιον ἄλλου. L. 1. c. 133. Αἰσχρὸν μὲν γὰρ ἔτι καὶ τῦν ἐστὶ Πέρσαις καὶ τὸ ἀποπτύειν καὶ τὸ ἀπομύσσεσθαι, καὶ τὸ φυσᾶν μισεῦσι φαίνεται· αἰσχρὸν δ' ἔτι καὶ τὸ ἰόντα τοῦ φανερὸν γενέσθαι ἢ τοῦ ἀφῆσαι ἕνεκα, ἢ καὶ ἄλλο τινος τοιούτου. Xen. Κυρ. π. p. 18. Eutrapelus might have taken notice of the modeſty of the Romans amongſt whom it was not reckon'd right for fathers to bath with their ſons after they were come to a ſtate of puberty. *Noſtro quidem more cum parentibus puberes filii, cum ſoceris generi non lavantur* — Cic. Offic. L. 1. c. 35. in which chapter are many excellent things againſt indecency and obſcœnity. Ammian. Marc. ſays, nec ſtando mingens nec ad requiſita naturæ ſecedens facile viſitur Perſa. L. 23. c. 6.

allow of *vague copulation* in any country is manifeſtly contrary to *nature*, on the ſuppoſition of it's being agreable to *nature*, that civil ſocieties ſhould be kept up in ſuch a manner, as beſt to promote the happineſs of the individuals --- Now it would undoubtedly be a great inlet to this for men and women promiſcuouſly to eaſe nature together, or to diſcover to one another what we now endeavour to conceal. And if we are not permitted by the law of nature to indulge to venereal pleaſure any otherwiſe than in the ſtate of matrimony, we are forbid to encourage one another's luſt, or by any means lay incentives before others: which we ſhould be perpetually doing, if we perpetually eas'd nature in publick. Men by ſeeing women, and women by ſeeing men in thoſe circumſtances and in ſuch a ſituation would have their paſſions rais'd and might ſometimes be ſuddenly hurry'd by the violence of their luſt, thus ſet on fire, to break the laws of nature, and to do what in cooler thoughts they would judge iniquitous and wicked. In ſhort, without the decency I am ſpeaking of there would be an end of all continence and chaſtity; rapes, fornication, adultery, and all uncleanneſs would appear at noon day, and be common in our publick ſtreets. I think there can be no diſpute that nature dictates to us, that we prevent theſe things if poſſible, and therefore the giving encouragement to them is contrary to nature. Accordingly it has from the very beginning (I believe) been a cuſtom in all civiliz'd nations of the world to have places of retirement for the eaſing nature in; and men and women have not in any ſuch countries been us'd to diſcharge the ſuperfluities of nature in company. The Moſſinians mention'd by Eutrapelus were a filthy, illbred people, and deſpis'd by all others; and as for the *ſhrewd* philoſophers, who behav'd with ſo great freedom, the contempt moſt people had for them is manifeſt by the common

name

name they were call'd by: for amongſt the ancients no name could be a greater mark of contempt than what was borrow'd from a *Dog*, as every one knows who has read Homer. And in all countries and languages *Dog* is a name of contempt. I have then, Eutrapelus, of my opinion that *nature* dictates the *decency* we have been ſpeaking of, all the polite and well-bred people in the world. On the other ſide are ſome barbarous, rude nations, or ſome contemptible, impudent, unmannerly philoſophers. As for the two reaſons you mention'd, which you think introduc'd retirement from company upon theſe neceſſary occaſions, namely, the offenſiveneſs of the excrements, and the natural pride of man, I will allow that they have had great influence this way; but yet it will not from hence follow that this retirement is not founded in a dictate of nature, or that nature has not prohibited the doing ſuch things in publick without an abſolute and manifeſt neceſſity. I have now, I think, ſaid enough in defence of my opinion upon this head --- and am afraid that the gravity of my diſcourſe has made it ſeem tedious to you ---- I wiſh now, Eutrapelus, that our good friend here would give us his opinion of this matter, or act as moderator between us --- we are almoſt at home (reply'd I) and therefore if I had a mind to ſay any thing upon the ſubject, we have not time at preſent: but to tell you the truth, I am not capable of adding any thing worthy of notice to what has been already ſaid. We all agree in this, I'm perſwaded) that *decency* with reſpect to the points treated of is in itſelf quite reaſonable and therefore agreable to *nature*, that the contrary is unreaſonable and would be productive of very bad and miſchievous effects --- I am ſure that I am greatly oblig'd to you both for my entertainment; and I would at any time bear a fit of the gripes if I thought it would end ſo well. The ſubject has been more diverting to me than you can imagine,

gine, and your diſcourſe will be of more uſe to me than you think of.

You know that I belong to a club of Antiquarians at which by turns we read lectures once a fortnight upon ſome point of Antiquity ---- I have had ſome time by me a diſſertation upon the antiquity of *boghouſes*, *cloſeſtools*, and other *veſſels* us'd for the reception of human excrements; this I deſign'd to read at our next meeting. Now I hope I ſhall be able to recollect what you two have ſaid; and if you will but tell me what was ſaid while I ſtaid behind, I will put it all together, which will compleat the dialogue; and I will add ſome paſſages from ancient authors for the illuſtration of what is ſaid. This will ſerve very well as an introduction to my diſſertation. Pray do not mention our names (ſays Eutrapelus) for I am known to ſome of your club, who may perhaps miſtake my meaning in what I have ſaid, and conceive a bad opinion of me. I aſſure you I will not (reply'd I) but I will put fictitious names, and before I carry it to them, I will read it to you that you may ſee whether my memory has done you both juſtice. We were juſt now got into the outer Court, and one of my ſervants came out and told us that ſupper was ready, and that Sr John ----- had been within about half an hour and was come to ſup with us.

A CRITICAL AND HISTORICAL DISSERTATION &c.

A CRITICAL AND HISTORICAL DISSERTATION &c.

I Shall endeavour, Gentlemen, this evening to entertain you as well as my ſmall ſkill in antiquity will admit, with a brief diſſertation concerning the *antiquity of places of retirement for the eaſing of nature in, as well as of cloſeſtools and other veſſels made uſe of for the reception of human excrements.*

I cannot find, by the liſt of all the learned lectures which have been read before this ingenious ſociety, that this ſubject has been ever handled, which I very much wonder at. I find indeed that one Gentleman entertain'd the ſociety before I had the honour to be a member of it with a diſſertation concerning the *antiquity of earthern-ware*, in which I am perſwaded that he muſt have mention'd cloſeſtool pans and chamber pots, which were at firſt moſt undoubtedly made of earth ---- But I ſuppoſe theſe were only mention'd by the by. And I muſt ſay that I have not in the whole courſe of my ſtudies met with any diſſertation written upon this ſubject, which is as worthy of our conſideration as any point of antiquity whatſoever.

That men very early had places of retirement built or ſet apart for the eaſing of nature in, and that they had likewiſe veſſels of the ſame kind or however for the ſame purpoſes, as our cloſeſtool-pans, and chamber-pots and bed-pans, may be made out beyond diſpute. Nature from the beginning of the world taught men the decency of retiring in order to eaſe themſelves, and conveniency very ſoon taught them the uſe of particular apartments to retire to.

It is generally thought that our firſt parents were bleſs'd not only with ſouls but bodies too, greatly ſuperior for their excellence and perfection to thoſe of any of their deſcendants whatſoever ---- But theſe extremely beautiful and perfect bodies even at firſt wanted daily recruits of victuals and drink; for as ſoon as God had made them he gave them the herbs and fruits of the earth for meat, and the tree of knowledge prov'd a temptation by it's appearing to be good for food. Their bodies then ſeem to have been made of the ſame kind of frail materials with ours, and to have had the ſame limbs and members, the like fluids and ſolids as we have, and which were to ſerve the ſame purpoſes that ours do. As then their mouths ſerv'd for the reception of food, their ſtomach was for digeſtion, and the guts for the conveyance of what was not neceſſary for their nutrition, which was to be carry'd off. What thus paſſes thro' the body we call *excrements*: The ſmell of which is very diſagreable, and for that reaſon among others it is that men in moſt ages and nations have choſen to evacuate theſe at a diſtance from company, that neither they nor themſelves might have their noſes offended. If the excrements then of the firſt pair were as offenſive as ours (which in all probability they were, tho' it be ſhocking to think ſuch a thing of ſo charming a creature as Eve was) they had one reaſon for retirement the ſame as we have, and it is likely

that

that upon ſuch occaſions they parted. ---- The other reaſon for our retiring, viz. the ſhame of diſcovering to the view of others our ſecret parts had no influence upon them during their ſtate of innocency, in which it is ſaid they were not aſham'd of their being naked --- but after the fall this ſhame had its effect.

When men had invented and practis'd arts and ſciences and built to themſelves houſes it is highly probable that for the two reaſons above mention'd ſome part of every houſe was ſeparated from the reſt for the eaſing nature in, in which holes were dug, and veſſels plac'd by means of which the filth could be convey'd to ſome other place --- We are told that the ſon of Adam, *Cain builded a city and called the name of the city after the name of his ſon Enoch* --- Now we cannot conceive a city without houſes, and common ſenſe wou'd teach men eſpecially in hot countries to make ſuch places of retirement in or near them. I cannot prove this to be fact from any hiſtory --- The only authentick hiſtory of thoſe times is that of Moſes, who is very brief: nor could we expect in a ſacred writer an account of ſuch things as theſe are. We can only argue from probability which I think is ſufficient to convince us that men retired upon the occaſion I am ſpeaking of even from the beginning; and if they did, when they dwelt in houſes, they certainly had places to retire. That men were us'd to retire in the days of Noah may be argu'd from the very great indecency it was then thought to be for the privy parts of parents to be ſeen by their children, which muſt be the caſe if they eas'd nature before one another --- We read in the book of Geneſis that becauſe Ham the father of Canaan ſaw the nakedneſs of his father and told his two brethren without, when Noah awoke, he ſaid *curſed be Canaan a ſervant of ſervants ſhall he be* --- Gen. 9. 22. The firſt mention which I find of a place ſet apart for this purpoſe is in the book of Judges. c. 3. v. 24.

When Ehud went to Eglon king of the Moabites in order to murder him, he found him ſitting in a *ſummer parlour* --- After Ehud was gone off, the kings guards wonder'd that they heard nothing of him, upon which ſome imagin'd, as the door was lock'd, that he might be eaſing himſelf --- *Surely he covereth his feet in his ſummer chamber.* This *ſummer chamber* was in all probability what we call a water cloſet out of the *ſummer parlour* mention'd in the 20th v. They are two different words in the original --- and what we tranſlate *ſummer chamber* ſignifies properly an inner, or retired apartment --- Thus the Septuagint tranſlate it by ταμεῖον, but the other word they tranſlate ὑπερῶον ---- which is properly an upper room but which in our tranſlation is called *parlour* --- I am further confirm'd in this opinion by the Syriack and Arabick tranſlations --- The former is, *Fortaſſis ad latrinam exivit per conclave coenaculi* --- the latter is, *Egreſſus eſt ad foricam per januam interiorem* --- Oſiander has it, *In cubiculo coenaculi*, i. e. *quod adhaeret coenaculo.*

The expreſſion of *covering the feet* implies *the eaſing of nature* according to the opinions of the beſt commentators, and the reaſon is taken from the nature of the Hebrew graments, which being of the looſe and flowing kind *cover'd the feet* of any one, who bent his body decently for that purpoſe. Kimchi upon the place ſays, it means that he was *making water*, for which purpoſe he bent his body --- But Jerom is certainly in the right who ſays it was *ut purgaret ventrem.* Bochart has a great deal upon this expreſſion in his Hierozoic. p. 678. edit. Lond. In the book of Samuel we are told that Saul went into a cave to *cover his feet* --- The Septuagint have it, σκιάσαι --- for which Bochart juſtly reads ὑποσκιάσαι which is a very proper word for the thing, as we learn from Julius Pollux --- Joſephus underſtands this phraſe of *covering the feet* in the ſame ſenſe, for he

ſays

ſays of Saul that he entred the cave alone, ἐπεισγόμενος ὑπὸ τ̃ κατὰ φύσιν --- the old Interp. has it, *dum naturaliter ventris purgandi neceſſitate urgeretur.*

Elias the Jew tells that the Hebrews call'd the place where men eaſe nature *Moſab*, which ſignifies a *ſeat*, ſo ἕδρα in Greek ſignifies. This word may perhaps more properly be underſtood of the veſſel us'd or plac'd for that purpoſe; for he tells us too that ſuch a place was alſo call'd *Beth haichiſſae*, that is, *domus ſellae ſive Cathedrae* [1], but I do not find theſe words made uſe of in this ſenſe any where in the old teſtament.

The firſt paſſage in which we meet with a word which we can ſay ſtrictly and properly denotes what we call a *neceſſary houſe* or a *bog houſe* is in the 2 Kings 10. 27. In that chapter we have an account how Jehu by ſubtilty deſtroy'd all the worſhippers of Baal: after this it is ſaid, *and they brake down the image of Baal* --- and *brake down the houſe of Baal* and *made it a draught houſe unto this day. Lemocharaoth* ---- the word ſignifies *holes* [2], Malvenda a famous commentator ſays upon this word --- *ſic vocat latrinas, vel quod foraminibus pro ſedibus diſponantur, vel quòd, ſtercora, quæ in eas egeruntur ex poſteris, alvi foraminibus exeunt.* --- Jehu then turn'd this temple into a *publick boghouſe.* Which word *bog* by the by I take to be deriv'd from the Hebrew word *bakak*, *evacuavit:* the participle is *bokek* and *bok* is *evacuatio.* Now it is worth while to obſerve that Jehu put the temple to this uſe as being the greateſt mark of contempt he could put upon the God of it --- *Talis dominus tali honore dignus* as Munſterus upon the place obſerves --- For you know that in all nations except the Hottentots to make water or to dung upon any

1 See the learned Druſius's obſervations, L. 9. c. 2.

2 In the margin it is Lemotzaoth in loca excrementorum in exitus by way of eminence.

per-

ſon or thing was judg'd a mark of the higheſt contempt: and therefore it was particularly unlawful to do either of theſe things in any place, that was ſacred or religious, ſuch were all temples, tombs, and ſepulchres --- Piſiſtratus made a law that whoſoever was found eaſing nature in the temple of Apollo ſhould be put to death ---- This illuſtrates a paſſage in Perſius Sat. 1. v. 112.

hic, inquis, veto quiſquam faxit oletum:
Pinge duos angues; pueri, ſacer eſt locus; extra
Mejite ----

As likewiſe what Horace hints. A. P. 471. that to make water on the aſhes, or tomb of their anceſtors was the higheſt impiety ----

Minxerit in patrios cineres ----

And we have ſome inſcriptions now remaining which forbid any perſon to offer ſuch an indignity to the aſhes of dead --- I will mention two becauſe they are really curious ones ---

HOSPES. AD. HVNC. TVMULUM.
NE. MEIAS. OSSA. PRECANTVR.
TECTA. HOMINIS.

This you'll find in Gruter p. 792. 1. ---- Another is remarkable for a curſe under which this affront is prohibited ---

L. CAECILIVS. L
ET. Ↄ. L. FLORVS
UIXIT. ANNOS. XVI.
ET MENSIBVS VII. QVI.
HIC M

HIC.

HIC. MIXERIT. AVT
CACARIT. HABEAT
DEOS. SVPEROS. ET
INFEROS. IRATOS.

Mabillon. tom. 1. Itineris Italici p. 148. This Stone was found A. D. 1603.

It was reckon'd the greateſt indignity which could poſſibly be offer'd to the Romans, when a Tarentine piſs'd upon the clothes of one of their ambaſſadors. Suetonius tells us that Nero had ſo great a contempt for the Syrian Goddeſs that he defil'd her with urine, *ita ſprevit ut urina contaminaret*, c. 56. And we find from ſeveral paſſages of ſcripture that the making a *boghouſe* of a man's private houſe was reckon'd the greateſt contempt which could be caſt upon his memory, Ezra 6. 11. *I have made a decree that whoſoever ſhall alter this word, let timber be pull'd down from his houſe and let him be hanged thereon: and let his houſe be made a dunghill*, i. e. a boghouſe, ſo Dan. 2. 5. *ye ſhall be cut in pieces and your houſes ſhall be made a dunghill*, ſo ch. 3. v. 29.

The contempt which the Athenians ſhew'd of Demades was of the like ſort, when they melted down all his ſtatues and made chamber-pots of them. Plutarch. Πολιτικὰ παραγγέλματα. (p. 820.) κατεχώνευσαν εἰς ἀμίδας --- Accordingly we find St Paul calls chamber-pots and cloſeſtool pans veſſels that the potter makes to *diſhonour*, that is, deſigned for the meaneſt and moſt contemptible purpoſes, Rom. 9. 21. Some veſſels are εἰς τιμὴν --- ſuch are drinking veſſels, others are εἰς ἀτιμίαν --- ſuch are chamber-pots, and cloſeſtool pans --- The ſame diſtinction of veſſels the Apoſtle mentions, 2 Tim. 2. 20. *In a great houſe there are not only veſſels of gold and of ſilver but alſo of wood and of earth, and ſome to honour and ſome to diſhonour* --- This illuſtrates a Greek

pro-

proverb made uſe of by Themiſtocles when the Athenians after having us'd him with great contempt and ignominy, call'd him to take upon him the chief command --- I do not like (ſays he) the men who uſe the ſame veſſel *to make water in, and to drink out of,* οἵ τινες τὴν αὐτὴν αμίδα καὶ οινοχόην ἔχουσι ---- Ælian. var. hiſt. L. 13. c. 40. And from hence alſo we learn the meaning of a paſſage in the book of pſalms, which has puzzled ſome of the commentators --- *Moab ſhall be my waſh pot* --- pſ. 60. 8. *Olla ablutionis mea.* It is a proverbial expreſſion implying that he would uſe them in the meaneſt and moſt contemptible ſervices; ſo Ainſworth words it, *uſed for baſe ſervices as a veſſel to waſh my feet in.*

But I am afraid I have been too tedious upon this point, and that you think it long before I return to the temple of Baal --- Jehu (we find) to ſhew his contempt of Baal deſecrated his temple and made a publick boghouſe of it --- That it was a publick one deſign'd for all the neighbours or any who ſhould come that way is I think clear from the ſize of it, which was certainly very large: and from the cuſtom there was formerly and is now of erecting publick boghouſes for the benefit of thoſe who cannot have private ones, or whoſe buſineſs keeps them much from home. I cannot think that this was the firſt of the kind, but I imagine they were common enough before. In hot countries it is more particularly neceſſary to have ſuch common places; becauſe the inhabitants are under greater obligation to cleanlineſs than men in cooler regions. And therefore cleanlineſs has a great ſhare in the Jewiſh religion, as it has alſo in the Mahometan. The Jews when they were in camp, were required to retire, when they had occaſion, and with a paddle to dig a hole and eaſe themſelves in it, and after that cover that which came from them --- This makes it very probable that in the City they had from the beginning publick boghouſes, as well as private

vate ones. We find there are ſuch in moſt great places in the Eaſt. In Conſtantinople at this day in all quarters of the City eſpecially near the moſques is built a great number of neceſſary houſes which in their language they call *adepkana* or the houſe of ſhame. See Grelot's voyage to Conſtantinople ---- We read alſo of publick boghouſes in the city of Smyrna call'd Σωτήρια and in the Anthology L. 4. p. 371. edit. Steph. there are ſeveral epigrams with this title Αγαθίου Σχολαστικοῦ εἰς σωτήρια ἐν Σμύρνῃ. But as they are all extremely dull, I ſhall only give you one of them as a Specimen.

Πᾶν τὸ βροτῶν ἀπατέλημα, χ᾽ ἡ πολύολβος ἐδωδὴ
Ενθάδε κεῖνομένη, τὴν πρὶν ὄλεσε χάριν.
Οἱ γὰρ φασιανοί τε & ἰχθύες, αἵθ᾽ ὑπὲρ ἴγδιν
Τρίψιες, ἤ τε τόση βρώματος ἐξαπάτη
Γίγνεται ἐνθάδε κόπρος, ἀποστεύει δ᾽ ἄρα γαστὴρ
Οππόσα πειναλέη δέξατο λαιμκανίη.
Οψὲ δὲ γιγνώσκει τις ὅτ᾽ ἄφρονα μῆτιν ἀείρων,
Χρυσῷ ποσατίῳ τὴν κόπιν ἐπρίατο.

By the by I cannot ſee why ſuch a place ſhould be call'd by this name Σωτήρια, unleſs it be, becauſe men are never in health who have no occaſion for it: --- or becauſe proper diſcharges are allow'd to be healthful. In old Rome Roſinus mentions from Onuphrius Panvinus 144 publick boghouſes, which he calls *Latrinæ publicae*. We find the *Latrinae* mention'd ſeveral times by Suetonius, particularly vit. Tib. c. 58. and vit. Neronis, c. 24. And there was one in particular call'd *Sellae Patroclianae*; which had it's name from Patroclus a Conſul in Nero's time, who built it for the benefit of the publick near the Capitol. This is ſpoken of by Martial in the 12th book e. 78. in which he ſpeaks of a man's going to that boghouſe before he went to the Capitol.

Cum vult in Capitolium venire
Sellas ante petit Patroclianas ----

The proper word for a publick boghouſe is *forica* according to Auſonius Popma, who ſays, *Forica eſt ſeceſſus publicus in quem onera ventris dejiciuntur, a quo foricarii appellantur, qui foricarum vectigal conducebant.* And he quotes a paſſage in Juvenal which has puzzled the commentators, 3. 38.

---- *Conducunt foricas* ----

I was us'd to think that this paſſage meant that the perſons ſpoken of undertook the cleanſing of the publick boghouſes --- And they are ſaid *conducere foricas* tho' they receive money for it --- There were many in Rome who were us'd to get money by undertaking jobbs at a certain price, and hiring others to do the work --- Theſe were call'd *redemptores* and *conductores*, you will find both the words us'd ſeveral times in the title *Locati conducti* in the pandects --- For inſtance: The *Cloacae* were taken care of by the Cenſors who hir'd theſe undertakers to cleanſe them when it was neceſſary --- So we read in Livy, L. 39. c. 44. *Cenſores detergendas cloacas & in Aventino atque aliis partibus qua nondum eſſent faciendas locaviſſe* --- And in the ſame ſatyr of Juvenal the ſame perſons are ſuppos'd to undertake other great works,

Queis facile eſt aedem conducere, flumina, portus,
Siccandam eluviem ----

The generality of commentators differ from me in explaining *conducunt foricas* --- And I am not very clear in the point myſelf. --- Moſt underſtand it of farming of the publick or the emperor the tax which was laid upon publick boghouſes --- So the old ſcholiaſt has it --- *Foricas, ſtercora, hoc eſt vectigal,* or as Salmaſius reads this paſſage, *Stercorum vectigal.* de uſur. p. 529. ----

Forire

Forire eſt pro deonerare ventrem. And thoſe who rent this tax (it is ſaid) are call'd *foricarii* in the pandects tit. De uſuris, L. 17. 15. *Fiſcus ex ſuis contractibus uſuras non dat ſed ipſe accipit, ut ſolet a foricariis qui tardius pecuniam inferunt, item ex vectigalibus* --- Here the *foricarii* (it will be ſaid) cannot be thoſe who undertake the cleanſing the boghouſes, becauſe they plainly bring money into the Exchequer. But ſome here read *Fornicarii* which I take to be the right reading, and they were thoſe who hir'd ſhops, which were under publick arches *ſub fornicibus*, of the publick --- See Calvin. Lex. v. I think it looks as if the *foricarii* did not rent any tax; becauſe it follows *item ex vectigalibus* --- which are diſtinguiſh'd from *contractibus* in the beginning of that paſſage --- And I fancy it will be very difficult to prove that there was a tax upon the *foricae* in Juvenal's time --- If there was, I ſuppoſe the practice was, that the farmers rented them at a certain ſum of the Emperor, and oblig'd every one who came to make uſe of them, to pay ſome ſmall matter. This ſeems to have been the method us'd by Veſpaſian when he laid a tax upon urine --- It was always reckon'd wrong to make water againſt the houſes or walls in the city --- And therefore there were veſſels plac'd in a great many corners of the ſtreets which paſſengers made uſe of gratis, till Veſpaſian let them out to ſuch as would farm the uſe of them, who demanded a fee of every one who made water in them --- Sueton. in his life lets us know that he was the inventor of this tax, c. 23. That this was the method is the opinion of the learned Burman in his excellent treatiſe *De vectigalibus* --- c. 11. Others, particularly Lipſius De magnitud. Rom. L. 2. c. 6. thought that theſe veſſels were put there by the fullers who made uſe of the urine in their buſineſs, and were oblig'd by Veſpaſian to pay a tax for the liberty of placing them --- That there were ſuch veſſels we learn from ſe-

veral paſſages in the Claſſicks — Lucretius calls them *dolia curta* — L. 4. 1020.

> Puſi ſaepe lacum propter, ſe, ac dolia curta
> Somno devincti credunt extollere veſtem.

Martial calls them *teſtae*, L. 12. 48. 8.

> *Junctaque teſta viae* ----

Macrobius calls them *amphorae*, L. 2. Saturn. c. 12.

We read in the Pandects of a tax call'd *Cloacarium*; but the *cloacae* ought not to be confounded with the *foricae* — And thoſe greatly miſtake who think *cloacae* is either a private or a publick boghouſe — The *cloacae* were ſtupendous places under ground contriv'd to carry off the filth of the city: They wanted ſometimes to be cleanſed: and as the publick paid the undertakers, there was a tax laid upon thoſe I ſuppoſe who had any advantage from them call'd *Cloacarium*. By this the publick did not loſe any thing — When this tax was firſt laid I cannot find out — But we meet with the word, L. 27. §. 3. ff. De uſufructu — *Si quod cloacarii nomine debeatur* — L. 39. §. 5. De legatis 1: *Haeres cogitur legati praedii ſolvere vectigal praeteritum, vel tributum, vel ſolarium vel cloacarium.*

I have ſaid enough (I think) of the word *forica* which is the Latin word for a publick boghouſe — It is deriv'd from *foria*, genit. *foriorum thin excrement or dung*, according to Nonius *ſtercora liquidiora* — And *foria* is deriv'd from φόρυς which is according to Heſychius δακτύλιος ὁ κατὰ τὴν ἕδραν, i. e. anus. So φορύνω is to defile — I ſhall now ſay ſomething of private *boghouſes* — Theſe as I have already obſerv'd were of very ancient date — I cannot here but mention what Ikenius ſays of the neceſſary houſes amongſt the Jews in his Hebrew antiquities — that they were built without the houſes and were ſo contriv'd that whoever us'd them

them ſat with his face to the South and his back to the North --- But he quotes no authority for this.

Auſonius Popma ſays *Latrina* is the Latin word for a private apartment for the eaſe of nature --- *Latrina eſt privata & familiarica ſella.* But notwithſtanding what he aſſerts, Suetonius uſes the word *Latrinae* for the *publick boghouſes* in more places than one. Philander upon Vitruvius tells us that the *Latrinae* were places dug in private houſes for the eaſing of nature in. It is deriv'd from *latendo* as it is a private place. So in our own language it is call'd a *privy*, and in French un privé. Others think becauſe Nonius proves that *Latrina* firſt of all ſignify'd a *bath*, that it is derived from *lavando. Latrina quaſi lavatrina* --- See Voſſius's Etymol. in v. *Latrina.*

The word which we meet with in the new teſtament for it, and which is the proper Greek word is ἀφεδρὼν --- Mark 7. 19. εἰς τ̃ ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, in our Engliſh tranſlation it is, *goeth into the draught purging all meats*, that is, whatever is to be turn'd into nouriſhment becomes pure by the ſecretion of the excrements --- Grotius ſays upon that paſſage: Si quid eſt in cibo naturalis immunditiae id alvo ejectum purgat relictum in corpore cibum ---- Αφεδρὼν is in my opinion moſt certainly deriv'd from ἀφ' ἕδρας: becauſe it is a place deſign'd for the reception of whatever comes from our *poſteriors* as the Greek word ἕδρα ſignifies, πυγὴ, δακτύλιος, σφιγκτήρ.

So the Latin *ſedes* which exactly anſwers to the Greek ἕδρα imports, as we find in Pliny N. H. L. 21. c. 20. *Teſtes & ſedem prociduam*, and in the ſame chapter, *Sedis rimas & condylomata ſanat.* The word *ſeat* is alſo us'd in our language for the ſame part, and ſo is *Le ſiege* in French ſometimes by the low and vulgar People.

This derivation of the Greek word αφεδρὼν has made me hit upon

upon the true etymology of a *houſe of office*; it was originally *a houſe of Off-A---e* becauſe it receives whatever comes from that part: ἀφ' ἕδρας. So the old word in Chaucer is *Gong* from the Saxon *Gang*, i. e. to *go off*, ſo in Dutch *afgang* is what goes off from the body, which anſwers to the Greek word ἄφοδος.

They fede of manie manner metes
With ſong and ſolas ſitting long
And fillith her wombe and faſt fretes
And from the mete unto the gong.

Plowman's Tale, v. 97.

So in another place he ſays --- Theſe harlottes that haunte bordels of theſe foule women that may be likened to a commune gonge, where as men purge her ordure --- Parſ. 208 b. This I think confirms my opinion of the etymology of *houſe of office* tho' perhaps a critick of cleanlier ideas may think it is ſo call'd from it's being a *houſe of eaſe*; but the other etymology makes our Engliſh word exactly anſwer to the Greek. Ἀφεδρὼν *quia recipit quodcunque provenit vel profluit* ἀφ' ἕδρας: i. e. *offa---e* ---- Wherever theſe private boghouſes were, there were proper things at hand amongſt the Romans for the cleanſing the obſcene parts, there was water and a ſpunge hung to a ſtick of wood --- Thus Trimalchio ſays in Petronius, c. 47. *Omnia foras parata ſunt, aqua laſanum & caetera minutalia.* Seneca mentions the ſtick and the ſpunge in his 70. ep. where he tells us of a German who thruſt this ſtick down his throat, and ſo kill'd himſelf. *Lignum id quod ad emundanda obſcoena adhaerente ſpongia poſitum eſt, totum in gulam farſit & vi praecluſis faucibus ſpiritum eliſit* --- Martial likewiſe ſpeaks of the ſpunge and ſtick, L. 12, epig. 48. c. 17.

Quod ſciat infelix damnatae ſpongia virgae

This *ſponge* Voſſius tells us was call'd in Greek ἐκμαγεῖον: ſo he under-

underſtands Catullus when he ſays of a man *ſolet ἐκμαγεῖα ὄζειν.*

And in this ſenſe he interprets St Paul, 1 Corinth. 4. 13. πάντων περίψημα we are held as deſpicable as a boghouſe ſponge, or we are as the *bumfodder of all men.*

The poorer ſort of people inſtead of a ſponge made uſe of a ſtone, or ſhell of ſome herbs for this purpoſe: and therefore Carion in Ariſtoph. Plutus, A. 4. Sc. 1. deſcribing the riches of his maſter and the grand manner in which the family liv'd ſays, *now we ſlaves don't wipe with ſtones as formerly but leeks* ---

---- ὀπτώμεθα δ' ἃ λίθοις ἔτι
Αλλὰ σκοροδίοις ὑπὸ τρυφῆς ἑκάστοτε ----

In a Mahometan ſyſtem of Divinity publiſh'd by Reland in a chapter concerning waſhings, *De lotionibus* ---- we have theſe words, *Ceterum mundatio pudendorum, poſtquam naturae ſatisfactum eſt, neceſſaria eſt, & praeſtat ut fiat manu ſiniſtra, vel lapillo & dein admoveatur aqua.* See the notes of that very learned profeſſor. I have (I think) Gentlemen, ſaid enough of the places of retirement made uſe of in all ages and in almoſt all places for the eaſing of nature in.

I ſhall now ſay ſomething of thoſe veſſels which have been made uſe of for the reception of human excrements, ſuch are chamber pots, cloſeſtool pans and the like.

I believe that Chamber pots, I mean veſſels made for the reception of urine, are of very ancient date even as ancient as drinking veſſels themſelves. I find by a ſtory in Herodotus that the ſame veſſels in which men waſh'd their feet were us'd for this purpoſe, L. 2. c. 172. Amaſis (he tells us) made this golden ποδανιπτῆρ (that is the veſſel in which he and his gueſts were us'd to waſh their feet) into a ſtatue of God, which his ſubjects prov'd very fond of and worſhipp'd --- After ſome time he told them

them that what they ſo devoutly worſhipp'd was what the Egyptians had formerly ſpu'd and piſs'd and waſh'd their dirty feet in.

It would take up too much time to conſider all the different names which we meet with in ancient authors of theſe veſſels, which were apply'd both before and behind. I ſhall only take notice of a few by which means I hope to clear up ſome paſſages in thoſe authors.

But I muſt firſt obſerve that the ſame veſſel was us'd for both purpoſes, and the ſame word ſometimes implies the places of retirement, and ſometimes the veſſel put in that place to receive the excrement.

Sella familiarica is us'd by Varro for a cloſeſtool, or the conveniences made in a private place for the family. *De re ruſtica*, L. 1. c. 13. *In eo quidam ſellas familiaricas ponunt.* Coelius Rhodiginus, L. 26. c. 21. ſays --- Sellas *familiares appellat Varro inſtrumenta oneri ventris excipiendo accommoda familiae* --- But this very learned man is under a great miſtake when he ſays that *Caeſale* is the ſame as *Sella familiaris:* for there is no ſuch word as *Caeſale*, but it is a miſtake for *Caſeale* in Columella, which is a room in a farm houſe to put cheeſes in --- See Scalig. Conject. in Varr. R. R. p. 198. It is worth while here to take notice that the different ſexes had different kinds of chamber pots --- *Laſanum* was the pot made uſe of by men, and *Scaphium* was the utenſil made uſe of by the Ladies. This Coel. Rhodig. L. 1. 21. 33. and after him Panciroll. rer. memor. five deperd. L. 2. c. 70. have both of them obſerv'd --- Theſe two pots were undoubtedly of two different ſhapes; the former, the *laſanum* was in all probability round as our chamber-pots are; the latter was in the ſhape of a *boat* from which it has it's name --- in which ſhape our ſauce *boats* at preſent are --- This ſhape was thought more

more convenient for the ſex which made uſe of it — Accurſius though a learned Civilian ſeems to me to be very much in the wrong when he takes *ſcaphium* for a girdle or belt in the Pandects tit. de auro & argento legato, L. 27. §. 5. *Argento legato non puto ventris cauſa habita ſcaphia contineri* — And I can't but underſtand the word as us'd for a Ladies chamber-pot in Juvenal Sat. 6. 263.

Et ride, ſcaphium poſitis cum ſumitur armis —

I know ſome commentators differ from me about this paſſage and underſtand *ſcaphium* to mean ſome part of the female dreſs. But I think there is more humour in ſuppoſing a Roman virgo, who had been dreſt in the armour of a man and bully'd moſt deſperately, to take on a ſudden a feminine chamber-pot than a feminine cap or girdle. Martial has the word, L. 11. epig. 12.

In ſcaphium moechae, Sardanapale, tuae —

I am ſatisfy'd that this veſſel, this *ſcaphium*, was made uſe of both for urine and ordure, and ſo likewiſe was the *laſanum*. This is a Greek word and ſignifies either the apartment, or whatever veſſel was us'd for the eaſing of nature in, or a man's chamber-pot. This appears from Jul. Pollux who tells us, L. 10. 9. that the word is us'd not only ἐπὶ τῆ ἀκινήτου ἀποπάτε, ἀλλὰ καὶ ἐπὶ τοῦ τιθεμένε καὶ ἀναιρεμένε. — *non tantum de forica immobili, ſed etiam mobili quæ certo loco ponitur & iterum tollitur*. We have the word in Horat. Sat. 1. 6. 109.

Te pueri laſanum portantes oenophorumque.

Where ſome learned men underſtand by *laſanum* ſomething of uſe in dreſſing victuals, or what may be call'd a *travelling kitchen*. But Lambinus, and I think juſtly, inſiſts upon it's being a *cloſe-ſtool pan*, or chamber-pot and quotes an epigram from Nicarchus, L. 2.

Ην ὁπὸν αἰτήσω, δέκον εἰσφέρει ἢν λάχανόν μοι,
Εἶπω, δός, πεινῶν, οὐδὲ φέρει λάσανον ----

I need hardly take notice of another word ſignifying a chamber-pot, becauſe it is ſo very common, and that is, *matula* --- the diminutive is *matella* --- It is deriv'd according to Voſſius from *madeo*, quaſi *madula*, becauſe it receives the liquor which comes from our bodies --- what Lucretius calls *the humor ſaccatus corporis*. Having conſider'd the antiquity of theſe utenſils as well as their names, it will be proper now briefly to enquire concerning the materials they were formerly made of --- Now I think it beyond all diſpute that the firſt of the kind were made of *earth* --- Earthen ware is certainly of very great antiquity, and the firſt drinking veſſels were ſuch --- We read of *earthern veſſels* in the law of Moſes; in ſeveral paſſages in the book of *Leviticus* --- The particular utenſils we are ſpeaking of are not indeed mention'd there; but as they had this art of making earthern ware it is highly probable theſe were of that ſort. And ſo it was amongſt the ancient Greeks --- This is plain becauſe we read that at their entertainments it was frequent for them to break their chamber-pots upon one another's heads --- which could not eaſily be done unleſs they were made of earth. This we learn from Æſchylus and Sophocles who both ſpeak of this humour amongſt their drunken countrymen. You may ſee the paſſages in Athenaeus, L. 1. p. 17. and Caſaubon in his notes upon that place quotes a paſſage from Demoſthenes which proves the ſame thing. And every one who is the leaſt converſant in the Roman hiſtory knows that their firſt veſſels whether for ſacred or private uſes were made of earth --- And therefore I ſhall trouble you with no quotations for the proof of this. Only I ſhall obſerve that the old proverb *ſatagit ſicut mus in matella* which you find in Petron.

tron. c. 58. was firſt us'd while earthen chamber-pots were in faſhion --- It is common now to catch mice in earthen pans --- The proverb is applicable to one who is always in a great hurry, and is very ſtirring, and yet do's nothing to the purpoſe.

It would have been well both for the Greeks and Romans if they had but remain'd contented with theſe earthen *Jurdens* --- We may date the commencement of the ruin of both from the introduction of gold and ſilver chamber-pots, and cloſeſtool pans. --- We find from Ariſtophanes in his Acharn. that the Perſian king eas'd nature in golden pots, Act. 1. Sc. 2. Κἄχεζεν ὀκτὼ μῆνας ἐπὶ χρυσῶν ὄρων --- The ſcholiaſt ſays ὄρος δὲ ἡ ἀμίς.

The Romans were for many years in great reputation for military valour, till luxury crept in amongſt them as it did immediately upon their conquering *Aſia* which was in reality their ruin --- Earthen cloſeſtool pans and chamber-pots were not then good enough for them. Pliny mentions it as a moſt ſhocking crime in Antony the Triumvir that he made uſe of golden veſſels for obſcene purpoſes, N. Hiſt. 33. 3. *Meſſala orator prodidit, Antonium Triumvirum aureis uſum in omnibus obſcoenis deſideriis, pudendo crimine etiam Cleopatrae.* And Martial makes a joke on *Baſſus* that he eas'd nature at a greater expence than he quench'd his thirſt --- Becauſe for the one purpoſe he made uſe of gold, for the other of glaſs --- L. 1. ep. 38.

> Ventris onus miſero, nec te pudet, excipis auro,
> Baſſe, bibis vitro: carius ergo cacas ---

Beſides gold and ſilver, there were other very coſtly materials of which theſe veſſels were made. Lampridus in his life of the Heliogabalus, c. 31. tells us that his cloſeſtool pans were of gold, but his chamber-pots were made, ſome of *murrha*, and others of *Onyx*. *Onus ventris auro excepit, in murrhinis & onychinis min-*

xit --- The materials of which theſe chamber-pots were made bore a very extravagant price --- The *Onyx* was a kind of marble which grew in the Eaſt which was afterwards the name of a fine gem --- Plin. Nat. Hiſt. 36. 7. *Onychem etiam tum in Arabiae montibus, nec uſquam alibi, naſci putavere noſtri veteres* --- and ſo L. 37. c. 6. *Exponenda eſt & onychis ipſius natura propter nominis ſocietatem; hoc in gemmam tranſilit ex lapide Carmaniae.*

The *murrha* of which the *murrhine chamber-pots* made was not what we now call *myrrh*, which is a *gum:* but it was a foſſil, ſomething like the earth of which our China ware is now made. So Pliny tells us in his prooem to his 33d book. *Murrhina & cryſtallina ex eadem terra effodimus, quibus pretium faceret ipſa fragilitas* --- This too came from the Eaſt as we learn from L. 32. c. 2. *Oriens murrhina mittit --- Humorem putant ſub terra calore denſari* --- Pompey was the firſt who brought ſome *murrhine* cups to Rome — Propertius mentions murrhine cups made by the Parthians

Murreaque in Parthis pocula cocta focis, 4. 5. v. 26.

So likewiſe does Lucan as a dear commodity, for he joyns golden ones with them, L. 4. v. 380.

Non auro murrhaque bibunt —

And it is not to be doubted, but ſoon after, the extravagance of the age produc'd chamber pots of the ſame kind; but I ſuppoſe Heliogabalus who was a monſter of luſt, luxury and extravagance might have them in great plenty.

I have ſaid enough now of theſe neceſſary utenſils — But I think it proper ſtill further to obſerve that it was the cuſtom both amongſt the Greeks and Romans to have a ſlave, whoſe proper buſineſs it was to bring theſe veſſels to thoſe who wanted

them

them — Such a one was in Greek call'd λασανοφόρος as we learn Plutarch. The matter was ſaid ποιεῖν ἐπὶ τῦ λασάνου ſuch a ſlave. Arian. L. 1. c. 19. ὅταν κάσαρ αὐτὸν ἐπὶ τῦ λασάνε ποιήσῃ. This was always judg'd the very meaneſt office a ſlave could be employ'd in. From hence comes the proverb *indignus qui illi matellam porrigat*, he is *not fit to hold a chamber-pot to him*, we ſay, *the candle* — For as Eraſmus ſays, *Sordidiſſimum obſequium eſt miſturienti matulam exhibere* — For this purpoſe he quotes a ſtory out of Plutarch's Laconic Apopthegms, where we are told of a Spartan ſlave who was very induſtrious and ready to obey his maſter in every thing that was decent — But when his maſter call'd for the chamber-pot, he refus'd to obey, and choſe rather to die — as thinking ſuch an office greatly beneath him — Senec. ep. 77. — We have the proverb in Mart. 10. ep. 11.

Diſpeream, ſi tu Pyladi praeſtare matellam
Dignus es —

The laſanophorus was always in waiting when his maſter had company either to dine or ſup with him — So we find in Petronius, c. 27. that there was an Eunuch who ſtood with a ſilver chamber-pot in his hand. Athenaeus tells us the Sybaritae firſt introduc'd chamber-pots at an entertainment, L. 12. p. 519. Whatever Athenaeus may think, I do not imagine this caſts any ſcandalous reflexion upon the poor Sybaritae.

When any Gentleman wanted the chamber-pot, it was a common way inſtead of ſpeaking to make a noiſe with the finger and thumb by ſnapping them together — This was call'd *concrepare digitos*. Petron. l. civ. *Trimalchio lautiſſimus homo digitos concrepuit, ad quod ſignum matellam ſpado jubenti ſuppoſuit.* This method of ſignifying the want any one had of a chamber-pot is mention'd ſeveral times by Martial, 3. 82.

Digiti

Digiti crepantis ſigna novit Eunuchus
Et delicatae ſciſcitator urinae

& L. 14. ep. 119. tit. *matella fictilis*

Dum poſcor crepitu digitorum & verna moratur.

& L. 6. 89.

Cum peteret ſeram media jam nocte matellam
Arguto madidus pollice Panaretus —

I have now I think, Gentlemen, ſaid enough upon this ſubject. — If I have ſeem'd tedious, and ſaid too much, you muſt aſcribe it to the great veneration I have for all points of antiquity whatſoever, and the opinion I have of the uſefulneſs of this in particular, which would plainly appear, if I was to conſider the ſeveral moral reflections it affords us — One is plain, and naturally offers itſelf, and that is, that men have here a noble leſſon of humility. Certainly it muſt abate the pride of man to conſider the abſolute need he ſtands in of ſuch places and utenſils (as I have been treating of) for the carrying off what proceeds from his body. Is it not a great abſurdity for a creature to be proud who produces ſuch monſtrous filth and naſtineſs? who at certain times is too offenſive to the ſenſes to be born by his fellow creatures. The bodies of moſt beaſts are much ſweeter than thoſe of men, how much ſoever they may value themſelves on their account — This is a plain argument that *pride was not made for man*, tho' it ſeems to be deeply rooted in his nature.

I might add further that it would have a good effect upon men to reflect that the very veſſels which they make uſe of for the moſt diſhonourable and baſe purpoſes, the receiving their dung and excrements, are made of as good, nay the ſame materials as their own bodies — The fineſt and moſt beautiful bodies

dies are but earthern veſſels as well as chamber-pots; they are but ſtatues made of clay, and are therefore as brittle and as liable to be broke as their chamber-pots and cloſeſtool pans, and will certainly be reduc'd and crumbled into as many pieces. If a Lady was extremely proud and inſolent on account of the beauty and form of her body, or the exquiſite fineneſs of her fleſh and ſkin, ſhe could not but ſee the abſurdity of being ſo, if a philoſopher ſhould ſay to her, Madam, what you are ſo proud of is made of no better materials then my chamber-pot or cloſeſtool pan: and has the ſame kind of naſtineſs in it.

But the purpoſe of theſe lectures is not ſo much to ſhew the uſe which may be made of conſidering any point of antiquity, as to explain the point itſelf --- And therefore theſe and ſuch like moral reflections I leave to your own minds.

Lately Publiſh'd,

ΟΙΝΟΣ ΚΡΙΘΙΝΟΣ. A Diſſertation concerning the Origin and Antiquity of Barley Wine.

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